

# The Spirit of Missions ;

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## THE BOARD OF MISSIONS

Of the Protestant Episcopal Church in the United States of America.

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PREACH THE GOSPEL TO EVERY CREATURE.

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### Missions (GENERALLY) in the West.

That our columns may present something more than the bare statistics of the Missionary work, the Missionary Bishop in the North-West has kindly forwarded a few of the communications of the Missionaries to him. Not intended by the writers, perhaps, for publication, we have omitted the names of the Stations. An idea may be formed from them of the hopes and fears, the joys and sorrows, of the Missionary life, the bitter infusion predominating, from the apparent, may we not say real, apathy in the Church, which sends them out for her Domestic Missionaries.

The past six months have been with me a season of physical debility, greater than usual, while the encouragement to labor has exceeded that of any former season. I am often solicited to come to the neighboring villages, (of which there are seventeen in this county,) and make known the way of salvation. And I have endeavored to do what I could. I have officiated in eight different places out of the parish, and preached eighteen sermons. But what is that, in comparison to what this perishing people need? How many never hear the Gospel in the church? and, although a little truth believed is better than none, the mass of the people in this portion of Indiana, for nearly a hundred miles round, scarcely ever hear a preacher who does not strive to propagate more or less of errors, which are calculated to destroy the body of Christ. Parents enjoying the rich privileges of the Church, sleep when they ought to be training their sons for Missionaries in this western field. Ambassadors for Christ, ministering to a rich people, are

prone to sleep, when they ought to be training their flocks to be ready to give and glad to distribute for the support of the ministry among those who know nothing of its value:—these responsible persons sleep because they greedily swallow the quieting potion, that the land is full of preachers of other denominations. It is evidently wrong to suffer that fact to lull them into a state of inactivity touching this country. Both the principles of the Gospel ministry and the developments of the sectarian tendencies prove it wrong. They ought to be made conscious of the greatness of their sin, and of the terrible consequences which are to be seen in every portion of the West.

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You are so well aware of the circumstances of my Mission,—so fully apprised of the difficulties and dangers I have been obliged to encounter,—and a mere allusion to my trials would occupy so large a space, that you will pardon me if I leave the repulsive task to your own memory. My first glance

at the country and people, after my arrival here, convinced me that this station, even if judiciously selected, would require a protracted and determined struggle, in order to become, as I should rejoice to behold it, a nursery either of the Church on earth, or the Church in Heaven.—I have not been disappointed. The scars of Missionary conflict with error, ignorance and vice, are deeply impressed upon my heart. Still I have not recoiled or turned away backward. I resign indeed my Missionary character, that the Gospel may be freely preached in other portions of this needy diocese; but I relinquish not my interest—my care,—my anxiety—my purpose—for this people. Divert the ecclesiastical funds to more inviting regions, but the privilege will, no doubt, be awarded me of loving and toiling for those whom all neglect and multitudes despise. Amid a population which must labor incessantly for the mere bread of life, I cast myself, without reluctance and without alarm, on the bounty of Providence. It is, indeed, with no small emotion, that I separate from the Domestic Committee, whose objects I have striven to promote, and whose liberality has been a material relief to me, while hungering and thirsting, in journeyings often, and in stripes above measure. To bid adieu as Missionary to the Missionary Bishop of the North-West,—to extend the hand of official relationship for the last time to the Spiritual Father of this diocese, which, under God, he has brought into being and to its present state, and who has, in every sense, aided and encouraged his ministerial family, while discharging functions which Christian self-denial has originated, sustained and recompensed,—to bid him farewell, who has been to me, from the very first, the best of friends, demands of me a gratitude and a grief which none but my Missionary brethren will ever feel.

In addition to what I have formerly written relative to this station, its prospects, &c., I would observe, that mine are, to all intents and purposes, the labors of an Itinerant Missionary, and therefore I cannot, as a matter of course, concentrate my services at any one par-

ticular point, so as to bring pastoral intercourse and influence to bear upon it with that efficiency which, under other circumstances, might be expected. As a proof of this, take my intended services for next Sunday and the one succeeding. On next Sunday, in the morning and afternoon, at —, twelve miles from this; I then ride, without any time for refreshment, seven or eight miles still farther from hence to —, where I am to have a third service. On the following Sunday, at —, in the morning; at —, six miles, in the afternoon; and then I ride nine miles to a private house, where I have been repeatedly invited, and under peculiar circumstances, to hold a third service. In these I give you two instances of an annual routine of duty, and that without one day's intermission; but still, if I do not see all my congregations increasing in that way which might be expected, had I only one to attend to, I have the strongest reasons for believing I am made humbly instrumental in collecting the scattered sheep of our own flock,—in removing prejudices from the minds of many others,—and, though last, not least, in winning souls to Christ.

I visited the village of — very recently. I found the people much disappointed at not receiving a Missionary among them, as they had some reason to expect. I went round, (as far as my time would permit,) and visited them from house to house. I endeavored to cheer them, by stating that they were not entirely forgotten by the Church. I am happy to say, that they regarded my own visit as a proof that they were not; but, alas! I cannot do what I could wish, and what they want, for them. If nothing better can be done, I intend to visit them several times during the approaching winter. They do not entertain the least doubt, with the aid of two adjoining villages, of being able to contribute \$250 annually towards the support of a clergyman,—and must they be left another year without one? If so, few as they are now, I fear they will be fewer then. Oh, if our wealthy Churchmen, who are faring sumptuously and living delicately, and squandering, it may be, thousands on the follies and fashions of the ungodly,—if they would



think for a moment on the incalculable amount of good that might be produced through the ministrations of one faithful Missionary,—if they would reflect, that a final and a fearful day of reckoning will yet arrive, and a strict account be exacted of talents used or disabused, we would not be left to deplore the evils which we can behold all around us, and which we are too few and too feeble to avert. With the errors of Rome on the one hand, and the evils of dissent on the other, is this not the Missionary field on which all classes of Churchmen can unite, be they high or low? Would to God that they might forget their shibboleths, and in unity of spirit, and in the bonds of peace and brotherly love, send us the required aid, before they see and lament their error when too late.

It is currently reported that some of our friends at the East feel no interest in our welfare, and that their confidence is impaired through a belief that there are Romanizing tendencies among some of the Missionaries themselves. I trust the report is without any foundation; but of one thing I am certain, the accusation would be altogether untrue. I believe I know every clergyman in this territory, and am, I think, prepared from personal knowledge to say, that they are as sound in the faith of the Protestant Episcopal Church, and adhere as closely in all their teachings to her standards, as our clergy were wont to do before we ever heard anything of the revival of obsolete customs or Oxford divinity. For myself, I can only say, (and I trust I will be pardoned for the egotism,) that I have seen so much of the workings of that Church in my native country,—so much of the evils resulting from unscriptural doctrines, and what I regard idolatrous practices, that neither through subterfuge or sophism, whether emanating from a *disguised Jesuit at a Protestant University* or an *avowed one from the Propaganda Fide*, am I likely to be led away from that reformed faith for which Cranmer and Ridley, and the other host of martyrs, suffered in England.

But, there is one doctrine of Rome for the entertaining or teaching of which they need be under no apprehension.

—If the saints in heaven be as unable as the *saints* on earth seem unwilling to aid us, we are not likely to fall into the Romish error of an invocation of saints.

My public religious services in this place continue limited, in consequence of having no other place for their performance than the Court House, which we can occupy only on *Sunday mornings*. And during the past summer I have—more than ever before—been interrupted in the discharge of my usual duties by sickness, although since early in the spring, and until within a week or two, it has been quite healthy in our town. In June I was confined to the house one Sunday, and during that and the following month was a good deal indisposed. And again, from the fourteenth Sunday after Trinity, (inclusive,) to the seventeenth, I was unable to officiate, in consequence of the attack of bilious remittent fever, under which I was suffering at the time of your visitation. I need not say that it was a great trial to be laid up at such a time. Still, it was very comforting then to have you with me, though for so short a season. I am now, through Divine goodness, restored to my usual good health.

As——is now a vacant station, it may not be impertinent in me to advert to its condition. I have recently been in that interesting and flourishing village, and was much cheered by the sight which greeted me. I found, as I knew them before, a people, not few in number, but of high respectability and refinement, ardently attached to the interests of our divine Church. I was cheered with the sight of a beautiful Gothic edifice, constructed in chaste proportions and designed as a calm retreat for every humble and devout Christian who loves our order and worship. This church is forty-four by sixty, and is designed to be enlarged. It has a tower eighty feet high and will cost, when completed, thirty-two hundred dollars. The lots on which it is built, would sell for fifteen hundred dollars at this time, and were a noble present to the Church by Jacob Barker, Esq., of Buffalo. The Vestry have re-

cently called a clergyman, and have tendered for his support five hundred dollars per annum, and prospectively seven hundred dollars. He is, as I understand, a man of faith and prayer, and such a man will be received with open arms and grateful hearts. I assure you, dear Bishop, that I never saw a people among whom I would more like to live and close my ministerial office, than the people of ——. I owe them much personally—they have ever been kind to me—a table and a bed in every house, and a cheerful smile on every countenance, and the most respectful and affectionate deportment have ever met me there. I know not what is the promise of all the individual Churches in Wisconsin, but this I think I know, the Church in ——, with the warm hearts and willing hands that cherish it, with a faithful ministry and the blessing of its Divine Head, will not be second to any in this noble territory. You have already been called to the consecration of this beautiful structure, and your heart will be glad when you tread its sacred aisles.

My labors here, at present, are to appearance merely conservative. The attendance small, consisting almost entirely of the families of the members. When I reflect, however, that this is the condition in which the congregation has been for several years, during which, in despite of many discouraging circumstances, it has continued to struggle on, firm in its attachment to the worship and order of the Church, I cannot but hope that a brighter day will yet dawn upon it. The fostering care of the Domestic Board will be required, however, for years to come; yet the propriety of a gradual reduction of stipend is too obvious not to be acquiesced in by all parties.

My hand is so feeble and my nerves so tremulous, from long continued sickness, that I shall be able to make out for you only the mere skeleton of a report. But what I have scarcely strength to commit to paper, I trust your recent visitation has enabled you to judge of for yourself, and probably your own observations have given you a better view of

the state of the Mission placed under my charge, than I should be able to do by any written report of my own.

I have continued services the same as when last reported, three Sundays at —, and one at —, with occasional services at —, as circumstances would allow. As to —, the results of my labors since my report on the first of April, have not fallen below the expectations which I then formed—perhaps I may say, those expectations have been exceeded. It seemed then almost like a hopeless task to attempt to do anything, but through the Lord's blessing, I trust that some good has been done, which I but faintly expected. Our communicants have diminished, by removal, two in number, since the first of April, but those remaining seem disposed to unite harmoniously together, and if they have not yet come up fully to the Apostolic precept, to "love one another with a pure heart *ferently*," they are, I trust, improving, and learning to prize more highly the blessing of dwelling together in unity. I expect four at least to receive the holy rite of confirmation at your appointed visitation, and to be added to the number of communicants. Upon the whole, I must say that I find no new cause of discouragement. There is a lack of zeal, of efficiency, of interest, felt for the welfare of the Church on the part of its professed friends, which is a great obstacle in the way of its prosperity, and, while it prevails, the Missionary must labor with feeble hands and fainting heart. But I trust that the time will come when the cold selfishness of the world will yield to the invigorating spirit of the Gospel, and that many of those who are now immersed in schemes of worldly gain, may be led by the spirit of God to give themselves more exclusively to Christ and his Church.

Of —, I need say but little. They "show their faith by their works," and their love for the Church by their steady and faithful devotion to it. My desire and fervent prayer is, that they may not become weary in well-doing, that their zeal may be as lasting as it has hitherto been efficient, and that they may deserve the commendation of the Church at Thyatira, having their "last works more than the first."



You are fully aware of the peculiar situation of this parish: the strength of prejudice and opposition we have to encounter, and the weakness of the little band that are disposed to rally round the Church. The whole expense of the parish devolves upon a very few, and, though liberal, they have not been able to raise the stipulated salary of \$250, so that I have been obliged to relinquish \$50 of last year's salary, and do not expect even \$200 for the year to come. This does not indicate the rapid approach of the time when we shall be able to dispense with aid from abroad. I have done what I could, but it is, and must continue to be for some time longer, a difficult work to sustain the Church here, or at least to increase it. I love the place, and I love the kind and generous people, but, at the same time, I am ready to relinquish the station if an abler and better man can be sent to it. I say this because I am fearful of standing in the way of others who might do more good in this particular place.

NASHOTAH LAKES MISSION—REV. J. LLOYD BRECK AND REV. WM. ADAMS.

Since our last report, three organized parishes,—St. Olof's, the Scandivanian, and St. Matthew's at Prairie Village, have been taken from us, besides three other stations,—two of them Norwegian, and the third American. These parishes and stations are under the charge of the Rev. Messrs. Gustaf Unonius and Samuel K. Miller, (deacon,) and contain about one hundred and seventy-five communicants. There are left in our charge but one organized parish and seven stations, at which we hold regular services, two of which at least we hope to see organized parishes in the course of another year. These stations have eighty-three communicants in our charge, of which number only two have been added since April, though there are others ready to commune as soon as confirmed. We have baptized eight infants and four adults,—married three couple,—buried three persons,—preached ninety-seven times,—and celebrated the Holy Eucharist eleven times in public, and twice to the sick. We are now doing more effectual Missionary work than at any previous period of our labors on this Mission, not-

withstanding it has been cut down by additional laborers; for which blessing we greatly rejoice. There are forty-five children regularly catechised.

### Fitchigan.

Grand Rapids, Dec. 11, 1845.

Rt. Rev. and Dear Sir,—

I herewith transmit a report of my last quarter's doings, as Missionary at Grand Rapids. Neither sickness nor any other cause has prevented me from officiating twice every Lord's day to the congregation of St. Mark's in this village. The Sunday school also has had my personal supervision during the whole of this period, in the instruction of which I have not unfrequently taken part, in consequence of the unavoidable absence of teachers. In addition to other studies, all the children are required to learn the Church Catechism, and at a recent public examination of the scholars, on Sunday, in the church, good evidence was furnished that the teachers had not labored in vain.

I wish I could report an increase of scholars, but I cannot. The parish remains in pretty much the same condition as at the commencement of the year, with the exception of a loss, by removals, of several families and communicants. We trust their places will soon be made good, by the accession of others.

In addition to my duties in this parish, (and besides those already detailed, I have a Bible class on every Wednesday evening in the church,) I have officiated twice at Grand Haven, the county seat of Ottawa: here we have a few friends, and it were very desirable to have a Missionary there;—it is forty miles from Grand Rapids. To the destitute parish of Ionia, thirty-six miles distant, I have ministered twice. Here there are a "few names" left of those who love our Zion, and mourn over the prostrate condition of their Church. It is now nearly two years since the Missionary stationed there left them for a situation in Wisconsin. He had been the means of much good, but he could not be supported, and was compelled to remove. We have a small but neat building here,—incumbered, however, with a debt of about \$300. If the pa-

rich could be relieved of this, and be supplied with a devoted Missionary, I have no doubt it would soon regain its once prosperous state, and be much enlarged. I am assured by our friends there, that many who once were indifferent, if not opposed to our Church, are now anxious that her holy services should once more be performed among them. In this parish I baptized one infant. My other Missionary services have been three times in the town of Walker, four miles from Grand Rapids, and once in Canonsburgh, fifteen miles distant. There are two or three Episcopalians in the former place; but the generality of the people there, though belonging to other denominations, appear much gratified with our services, and many of them have solicited me to visit them as often as I can. Canonsburgh is a new village, it being scarcely two years since the site was chosen and the trees felled. It now contains a large mill, a furnace, and several dwelling houses,—is most beautifully situated,—and at my recent visit a congregation of about seventy persons attended,—none of them, however, brought up in our Church, but many of them, indeed I may say all, very desirous I should officiate for them at least as often as once a month.

The proprietors of this village are very liberal, and have already given an acre of ground for the site of a church,—most eligibly situated—and one of them has besides offered to bestow a bell of not less than eight hundred lbs., whenever a church edifice shall be erected thereon. I am well persuaded that if a clergyman, who was also a *good physician*, would take up his residence here, he would soon gather a congregation quite respectable for character and numbers;—there is as yet no physician in the place. But it would be far better if such a support could be given to a Missionary to be stationed at this point, as would preclude the necessity of his resorting to any other means for a living. But as it is time I was drawing this report to a close, I will only add, that at present I am the only Episcopal clergyman in the whole of the Grand River Valley,—that my services are called for from Portland, forty-seven miles,—indeed, I may add,

from Dewitt, seventy miles in one direction, to Grand Haven, forty miles in another, and from forty miles south to any distance north,—making the *diameter* of the circle within which I am expected to “missionate,” upwards of eighty miles,—and in all this region have no clerical brother to co-operate with me—my own parish of Grand Rapids, in the mean while, requiring constant attention, as well as most careful oversight. What is to be done?

I have addressed this communication, Rt. Rev. and dear Sir, to you, but you will perceive it is intended for the Domestic Committee. Please lay it before them at your earliest convenience, and believe me, very respectfully, your faithful friend and presbyter,

F. H. CUMING.

### Alabama.

ENFAULA, Barbour Co. Ala.

December 31, 1845.

To the Secretary of the Domestic Board of Missions of the P. E. C.:

Sir,—

The Rev. John L. Gay, Missionary at this Station—otherwise, but incorrectly, called “Irvington”—reports as follows:

He has administered in this parish, since he took charge of it, the holy rite of baptism to twenty-nine persons, of whom four were adults. Most of these have been performed since this was made a station in October, 1844. During this time six persons have been confirmed. Of communicants he found seven; eight have been added, two have died, and eight have removed. Prayers have been read, and sermons delivered, one hundred and thirty times; elsewhere, about twenty times. The Holy Communion has been administered six times; two marriages have been celebrated; and one funeral attended. This station was first occupied in June 1844, made Missionary ground 1st October of that year, and the Missionary appointed and aid promised from 1st January, 1845. The population of Enfaula is estimated at about two thousand. Our congregation has varied from seventy-five to one hundred persons,—sometimes more, sometimes less. Number of families attached to our Church, eight. The Mis-



sionary's whole time, (excepting three or four Sundays, when unavoidably prevented by severe illness in his family,) has been given to the active duties of his parish. He has usually preached twice on every Sunday, sometimes three times.

Such are the statistics of this parish. It will be seen that we have ostensibly lost more than we have gained. Nevertheless, the cause of the Church has gained much, and its prospects here are at this moment more encouraging than ever before. A very intelligent and influential gentleman, with his whole household, who have heretofore been attached in sentiment to the Baptist persuasion, is ready and anxious to come into the Church, and, if spared, will be ready for confirmation at the Bishop's next visitation. It is understood that several other individuals and families are turning their thoughts to the Church. This good result has been brought about, under the blessing of

God, chiefly by the Missionary's putting into the hands of the persons concerned, good and sound Church-books to read. And he has the satisfaction of knowing that, wherever they have been read, they have almost invariably produced conviction. The prospects of this parish would be truly cheering, if it had only a church edifice of its own. It is believed, now that our people are getting out of debt and times becoming easier, that about \$1000 can be raised in this community for this good object.

The Missionary regrets that he is obliged to resign this parish and station. He does so on account of the ill health of a member of his family, and because of the inadequate support afforded him here. He requests that his resignation may take effect from and after the 1st January, 1846. He also requests that the salary due him for the last year's service may be remitted by mail to him, at Apalachicola, Florida, and as speedily as possible.

ARKANSAS.—It will be recollected, that an appeal was made not long since by the Bishop of Arkansas to the Church at the East, in behalf of the very important station at Little Rock. To some small extent that call was responded to. We subjoin a statement of the Missionary there, which we would fain hope would prevent the sacrifice of our interests in that quarter. When a little given seasonably will preserve us a foothold in a confessedly important point, shall that little be withheld?

The parish under my charge has been tried with unusual severity during the past half year; but nevertheless it has steadily improved by the Divine goodness, both in the number and character of the communicants. Several seceded from us during an excitement among the —, drawn by "divers lusts and enticed;" but their places have been more than supplied by the children whom God has given to us in the course of the past three months: and hence the retrospect of the past half year is one of chastened joy, of devout thankfulness, and full of encouragement to persevering labor for the future. Patient toil and the Divine blessing for three or four years more, will put the Church here on an immovable foundation; and it is hoped that the needful support of the station by the Board will not be denied to one of such incalculable importance to a large portion of the State as this is.

Without that support, success will be more than doubtful, as the poverty of the people is so great as to preclude the hope of their being able for three or four years at least to sustain the parish of themselves. They are oppressed by debt on account of the Church lots, and find it impossible to collect enough money to pay the interest thereon, and their minister also. In consequence of which we feel the most pinching embarrassments, that render the stipend absolutely necessary, under God, to the barest subsistence. Could we obtain some relief from abroad in the matter of our debt, it would be a great thing for us, and would perhaps save us from impending danger of being deprived of our church and lots; one of which is designed for a parsonage house, to be built at some future day. The subscription by which the lots were bought, and the Church built, would have paid all the costs, could all sub-

scribed, have been collected, but the hard times began, subscribers failed, and after completing the church, the vestry found it impossible to pay for the ground; they could do nothing more for some years than pay the interest, their abili-

ty to do that is now failing, from the increasing poverty of the people, and I fear the result will be disastrous; but still I hope for better things—for "God is our refuge and very present help."

### The Jews.

The history of the Jews for the past eighteen centuries has been a history of cruelties, oppressions, and wrongs. Their sufferings, whether we consider the cause, the instruments, or the effects of them, are equally a painful subject of contemplation to the pious mind. The cause of their long and unparalleled tribulation is undoubtedly the crucifixion of the Lamb of God. This no Christian can doubt, although the Jew may deny. When St. Peter calls them his 'betrayers and murderers,' and says with *wicked hands* they slew and hanged him on a tree, and exhorts them to repentance for this sin, let no one attempt to extenuate it, or doubt that it is the pregnant cause of all their woes. They rejected their King, the Great High Priest after the order of Melchisedeck, who bore on his heart the names of the tribes of Israel, and for this they have been doomed to remain many days without a king, a priest, a sacrifice, an ephod or teraphim. "His blood be on us and on our children," was their instantaneous offer when Pilate, unwilling to assume the responsibility of His death, wished to let him go. Fearful imprecation! Never were people taken at their own word at such ruinous cost. The cause, the awful, fearful cause, of all their woes, is that tragic act, from which the sun hid his face in shame, earth heaved a groan, and nature stood aghast with horror.

It might be supposed that the tender sympathising heart of Christianity would weep over the self-immolated victims of so fatal an error, and would seek by the kindest methods to convince them of their wrong doing, and by all the tenderness of a Saviour's love, to win them to his service. But

when we contemplate the instruments of their sufferings, how are we pained to find, that Christianity, toward its oldest friends and first propagators, has breathed out threatenings and slaughters from generation to generation. That in the name of Christ, and for *his glory*! cruelties and indignities have been heaped upon them, to which a parallel can scarce be found in the history of any other people. Not satisfied with the word of Him who hath said "Vengeance is mine, I will repay it," professed disciples of him whose religion breathes "peace on earth and good will to men," have assumed the prerogatives of Deity, and adjudged as worthy of all pains and penalties, the crucifiers of our Lord.

If the question be asked, what has Christianity done for the grafting in of the ancient people of God since they were broken off from the good olive?—What measures has she adopted for bringing them into the fold of the Great Shepherd and Bishop of Souls?—Christianism may blush for the reply. Has she spoken to them the truth in love? Nay, rather with menacing looks and angry tone she has uttered fierce rebukes and terrible denunciations. Has she in the Spirit of Her Divine Head "wept over Jerusalem," because she loved her, and said "how often would I gather thee"? Not so; the standing arguments for 1500 years to convince the seed of Abraham, that the Messiah has come, has been the sword, or violence in some of its forms. Gentiles, called Christians, have as freely volunteered to be the instruments of inflicting Jehovah's displeasure on them for their rejection of the Messiah, as they volunteered to be the instruments of inflicting that suffering on the Messiah,



which it was foretold he should suffer. And are the Jews censurable for *their* wrong-doing, and Gentiles, who have acted on the same principle, innocent?

As it is painful to contemplate the *cause* and the *instruments* of their suffering, so is it also painful to contemplate the *effects* of their sufferings. The Gentiles have as grievously failed in the objects they sought to accomplish by the persecutions of the Jews, as the Jews failed in the end they sought to attain by the crucifixion of Christ. The effects of their sufferings have only tended to establish them in their error, and to develop that spirit of martyrdom which affords no evidence of truth, seeing it has been displayed alike by the Heathen, Mahomedans, and Christians, in defence of their religions. The natural tendency of suffering for religion, is to endear that to us which others seek to tear from us by violence, or to compel us by cruelty to abandon. The world has never afforded a clearer instance of the truth of this remark than the history of the Jews. Where most persecuted, they have been most steadfast in their adherence to Judaism; and Christian cruelties have furnished them with their strongest argument that that Messiah has not come who is to be the Prince of Peace.

The cause, the instruments, and the effects of Israel's sufferings, which have been in fearful operation for so many hundred years, have begun during the present century very sensibly to diminish. The rod of the oppressor, in some favored lands, has been broken; many of the children of Israel have sought the Lord their God and *David* their King. Contempt and proscription have given place to Christian instruction and love, and through our mercy numbers of them have obtained mercy. A feeble beginning to gather them into the fold of Christ, has been made in the only land where they never have been oppressed; but it is very evident that the deep interest, the fervent prayer, the abounding liberality, necessary to give effect to this effort, have not yet been called forth. Once a year the Church prays that the Lord would "have mercy on them, take from them all ignorance, hardness

of heart, and contempt of his word, and bring them home to Christ's flock;" but beyond this, does almost nothing to carry out her pious wish for their spiritual welfare.\* Such faith, without works, experience has shewn to be dead. Prayer, without corresponding effort, has accomplished but little for the "broken off branches." However interesting it may be to see a whole church on her knees, supplicating the blessings of salvation for the ancient covenant people of God, (and that too on the very day of our Lord's passion, when He himself prayed for them, "Father forgive them, they know not what they do,") yet this interest would be much increased, and the sincerity of their prayers made more manifest, if they came not empty before God with their desires, but brought an offering in hand to cast into that treasury of the Lord which has been opened for their sakes. "Thy prayers and thine alms are come up *together* for a memorial before God," said the Most High to the devout Cornelius, whose prayers were continually ascending to God, in behalf of his Gentile brethren; and so well pleased was the Lord with his offering, that He immediately directed him how to obtain the blessing he desired, and this was the beginning of mercy to the Gentile world. Should the Church, on the next Good Friday, when she offers her prayer for the kinsmen of our Lord, according to the flesh, present her offerings also, might she not receive the same plaudit of the pious centurion, and the same spiritual mercy for those for whom she intercedes? Should the Spiritual Fathers of our Church approve this plan, and recommend it to their clergy of their respective dioceses, there can be no doubt that it would be the least objectionable and most efficient mode of sustaining our Mission to the Jews. Christ prayed and gave himself for them on that day, that they might be saved through Him. The Church prays for the same object on the same day, and in imitation of her Head, makes an offering to carry her prayer into effect.

\* We speak of what takes place generally, not universally. There are some honorable exceptions to this common practice.

## The Church of England in the Colonies.

To judge from the Journals of Visitation of the Bishops of Montreal and Nova Scotia, in different portions of their large dioceses, published by the venerable "Society for the Propagation of the Gospel," the Church of England pursues the true policy, not only of sending her services where she plants her colonies, but of spreading before her members intelligence that may keep alive and deepen their interest in the progress of the work. A few extracts from the Journals before us will apprise our readers what our neighbors are doing. Would that the East was as mindful of her colonies in our great West.

### DIOCESE OF NOVA SCOTIA.

"Nova Scotia is the oldest of our Colonial dioceses. It was erected into a Bishop's See in the year 1787; and the jurisdiction of Dr. Charles Inglis, the first Bishop, extended over the whole of the British North American Provinces. Canada was formed into a separate diocese in 1793; and in 1839 the island of Newfoundland, with Bermuda annexed, was placed under the superintendence of an independent Bishop. But the diocese is still far too extensive, and a further subdivision is contemplated, by the endowment of a Bishopric for New Brunswick.\*

"The present diocese of Nova Scotia comprises the peninsula of that name, New Brunswick, Prince Edward's Island, and Cape Breton.

"The diocese of Nova Scotia possesses two colleges, namely, Kings College, Windsor, at which many of the most valuable Missionaries have been educated, and which was never in a more flourishing condition than at this time; and Frederickton, New Brunswick, where the Society at present maintains seven divinity students. Indeed, it may be mentioned as a happy indication of the progress which the Church has of late made in the Colonies, that there is now a college in each of the principal North American Provinces; and that, consequently, by far the greater part of the clergy are now educated in the country where they are afterwards to minister."

The conclusion of the Bishop of No-

\* This has since been accomplished, and John Medley, D. D., has been ordained Bishop of Frederickton.—*Ed. Sp. of Missions.*

va Scotia's journal presents gratifying evidence of the extension of the Church there:

"It has been my happy employment to consecrate twenty-two churches and twenty burial grounds; to hold three ordinations, in which five deacons and four priests have been ordained; and forty-four confirmations, in which eleven hundred and ninety-seven persons were confirmed; to deliver one hundred and seven sermons or addresses, at which nearly nine thousand hearers attended; and in effecting this, I have travelled more than three thousand miles, and more than one hundred in open boats. It is now my humble hope, as it has been the object of my constant prayers, that in these efforts there has been some blessing from the mercy of the Most High, as well knowing that without such blessing all the labor would be in vain. If God has been honored, even in the least degree; if the prosperity of His Church has been advanced, even in the most limited measure; and if the salvation of even one immortal soul has been forwarded, I trust that I am prepared, with my inmost heart, to ascribe all the glory and praise to His holy name.

"In revising what has been brought before me during the journeyings of the past summer, I regard as of much importance the fact, that I have been called upon to perform Episcopal acts, for the first time, in no less than twenty-two places, separated from each other by hundreds of miles, in all of which new churches have been completed, or are in progress. This surely may be regarded as evidence of the expansion of



the Church. In the next place, I have observed a growing estimation of the value of the ordinances of the Church, which has been manifested by the increased gratitude to the two great Church Societies in England, for their instrumentality in conveying rich blessings to all parts of these Colonies, and by numerous and heart-stirring solicitations, in all places, for an increase, a large increase, of the ministry of the Word and Sacraments. Again, we may regard, as a hopeful sign, an increased and affectionate attention to the ordinances of the Church, wherever these ordinances may be enjoyed, and a manifestly increasing sense among our people of their own religious responsibilities, and of the necessity which is now laid upon themselves for much greater exertions than they have hitherto made for the support of the blessed Gospel, in its purest administration, among them. I regard as evidence of this comfortable fact, the spreading of our local Church Society throughout the diocese; the enlarged contributions for building churches and parsonages, and the progress, still too slow, though certainly advancing, in contributing to the support of the clergy. Finally, it may be regarded as happy encouragement, that I am bound to speak in terms of no measured praise of the Missionaries generally in this diocese; of their zeal in their Master's cause, their self-devotion and exemplary piety, and their holy submission and prudence and contentment, often amid trials and privations, while the faithful labors and primitive piety of many of them are above all human praise.

"Surely we may entertain an humble hope, that the result of the Society's care and benevolence and prayers, as that result is manifested even in this small portion of the Society's wide field of labor, will supply convincing evidence that their efforts have not been in vain; and that as they require, so, humanly speaking, they deserve, much more support and assistance than they have ever yet received from the whole united Church, and all its members individually; nor will such enlarged support and assistance be withheld, if the Societies shall be regarded in their true character as the agents and representa-

tives of that holy Church for the evangelizing of the world, for sustaining and extending a knowledge of the blessed gospel of the Divine Redeemer where it has been already received among the colonists of the empire, brethren of the same blood, and of the same immortal hope, and thence carrying it to the benighted nations around them, who are still in darkness and the shadow of death, only because the day-star has not yet been seen as a prelude to the splendor of the Sun of Righteousness."

#### DIOCESE OF QUEBEC.

"The province of Canada was first formed into a diocese in the year 1793, under the Episcopal superintendence of Dr. Jacob Mountain, the father of the present excellent prelate. In 1826, the Hon. Charles Stewart, the devoted Missionary of St. Armand, succeeded to the Bishopric of Quebec,—and when he was compelled, by illness, brought on by his many apostolic labors and journeyings; to return to England in 1836, Dr. G. J. Mountain was consecrated for the administration of the diocese, under the title of Bishop of *Montreal*; which title he still retains, though the diocese is properly called the Diocese of *Quebec*. This enormous see was divided in the year 1839, when Archdeacon Strachan was raised to the Bishopric of *Toronto*, comprising the province of *Upper Canada*, or, as it is now called, *Canada West*.

The Diocese of Quebec, though considerably reduced by the erection of a new See, is still far too extensive: it runs along a narrow strip of land of six hundred miles in length on both banks of the St. Lawrence, and contains an area of two hundred thousand square miles, which is equal to that of France. The population is estimated at six hundred and fifty thousand, about two thirds of whom are French Roman Catholics. The number of English clergy is sixty."

The Bishop's description of the evil effects of religious division applies to many a fair field in our own land:

"The village of *Huntingdon* may be taken as one among many examples of

the deplorable effects of schism in a new country. Here, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two, some few tradesmen, and some commencing indications of business; one good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the comfort of a minister and his family: they might, in laying their foundations for the future, exhibit, in the article of religion,—which should be their all in all,—the picture of a little Christian brotherhood; and the village not drawing, or drawing comparatively little, upon the bounty of the Colonial cities or societies at home, the aid derivable from these sources might the more largely supply the unprovided tracts of country in the wilderness. But, here are four Protestant places of worship—altar against altar—all ill-appointed,—all ill-supported; and while discordant preaching is going on, or unholy leagues are made of two or three irregular sects against the Church, and violent excitements are resorted to, like the getting up of the stream, to force on a particular interest at a particular conjuncture, many a needier and more remote settlement is supplied only at wide intervals by the extraordinary efforts of this or that minister; and then, again, marked often by a mutual jealousy, heightened, when the Church is the object of it, to an acrimonious and unscrupulous hostility. In these instances, the forbearance and dignity of the Church have, I think I may say without prejudice, stood in a most advantageous contrast with the proceedings of other parties. But, what cause have we to imitate the prayer of the Lord himself, that they all may be one, even as he and his Father are one!—to pray and long for a nearer approach to that happy consummation described by the apostle, that there may be no divisions among them, and that they may be all perfectly joined together in the same mind and in the same spirit! The Church, whatever opposition she may encounter, can be the only possible in-

strument of bringing on these blessed results; and the conviction of this truth will surely be a stimulus to all the friends and supporters of the venerable society, to add to its means of planting her standard in the rising settlements of the American Colonies."

The plea for Canada may be made with even greater force for our rapidly growing West, which must be covered ere long with a far more "prodigious growth."

"We go over a great deal of space in Canada to effect things which, at present, are upon a very humble scale. I find that the aggregate of all my journeyings about the Diocese itself, (and I have travelled four thousand miles out of it during the past summer,) upon this last triennial visitation, with the addition of the journeys here mentioned to La Chine and Lennoxville, amounts to four thousand three hundred and twenty-eight miles. In the case of Riviere du Loup, I travelled two hundred and twenty-eight miles, going and returning, to visit one little insulated congregation. And now I have finished this history of the Diocese in its successive parts; and although chequered with scenes of a more prosperous aspect, it is a history of scattered and often feeble congregations, enjoying but scanty imperfect provisions in religion; with churches standing unfinished for years together, or sometimes with no churches at all; with poor missionaries, enduring hardships like good soldiers of Jesus Christ, yet laboring for a few here and a few there, so that all, in some eyes, perhaps, looks unimportant—priests and people alike, of "destiny obscure." But are they not, if rightly regarded, the very objects for Christian sympathy and help? and is it not with something far different from "a disdainful smile" that the English Church and people, in their "grandeur," will hear these "simple annals of the poor" in the Colonies? For myself, I cannot but view it as a privilege for which the deepest thankfulness is due, that I have been permitted, with whatever feeble ability of my own, to follow up the work of my venerated predecessors, and to carry



out the designs of the Society, still enlarging from year to year, in such a field,—a society which may truly be said, under God, with reference to the Canadian Church, to have *kept a light in Israel*, by cherishing among this people the means for the pure teaching of the Gospel, and the unadulterated worship of God in the face of Jesus Christ, and by promoting among them, at the same time, the retention of primitive order, and the habitual recourse to apostolic ordinances; conducting its proceedings in concord with the chief parties of the Church upon the spot, and strengthening their hands to its power, yea, and beyond its power, in the progress of the work. Here are seventy confirmations, performed in successive journeys of the extent just described, to produce a result of two thousand three hundred and sixteen individuals confirmed in the last triennial visitation. But *who*, even if the souls of these individuals, and of all the families connected with them, were not worth our care, *who hath despised the day of small*

*things*? Over this extent of country the scattered labors of the Church are diffused, and the Episcopal ministrations are steadily carried; and in all these different spots have the individuals openly professed the truth of God, and recognized their Church membership by a solemn act. *The fathers to the children*, and children's children, *will make known that truth*; and that Church roots herself in a soil, gradually spreading on the right hand and on the left, which must be covered hereafter by a prodigious growth: what that growth shall be must depend, in human calculation, upon what is done in the present stage of the Colony. The Sacraments administered, the vows undertaken, the prayers offered, the word preached, the pastoral watchfulness exercised in the recesses of snow-clad forests, or upon the borders of the turbulent gulf, through the previous establishment by the Society for the Propagation of the Gospel in Foreign Parts, are precious in the sight of God, and pregnant with an important future among men."

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### Intelligence.

The Committee have carried out their resolution on the subject of Special Agencies, by appointing the Rev. C. H. HALSEY for the North; the Rev. J. PETERKIN for the South; and the Rev. C. FOX for the West. These Rev'd. brethren have signified their acceptance of the appointment. They are commended to the Church for the work upon which they have been sent.

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#### CHANGES.

*Arkansas.*—The Bishop appoints the Rev. C. C. TOWNSEND to Van Buren

and Fort Smith, from November, 1845. A leave of absence has been granted to him, which was requested by his Bishop.

*Ohio.*—The Bishop has removed the Rev. G. B. STURGES from Maumee City, to Dresden and Madison. His salary, \$100, to commence from January 1st, 1846.

*Alabama.*—The Rev. J. L. GAY, of Irvington, having accepted the Rectorship of Trinity Church, Florida, is no longer the Missionary at the former place.

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NOTE.—In the Bishop of Michigan's appointment of the Rev. JAMES SELKRIE as Resident Missionary and Teacher among the Indians, we should have said, "at a salary of \$600 to the first of April."

## Arkansas.

The Rt. Rev. the Missionary Bishop of the South-West, (FREEMAN,) in a letter dated Little Rock, Ark., Dec. 15, 1845, informing the Committee of the appointment of the Rev. C. C. Townsend to Van Buren and Fort Smith, thus alludes to the circumstances attending the commencement of his labors:

"I have instructed Mr. Townsend to officiate at the two places named, four Sundays in the month, and to devote the fifth Sundays, when they occur, to looking after the scattered sheep of the flock at Cane Hill and Fayetteville, Washington Co., and the head waters of White River. I accompanied Mr. Townsend to Van Buren and Fort Smith, and remained in the vicinity several weeks, spending one Sunday at Fort Smith and two at Van Buren, and was encouraged to find him universally acceptable. I trust he will prove an efficient laborer in that portion of our

field. At Fort Smith, notwithstanding the inclemency of the weather, the thermometer being one morning down to zero, we had four services. On Sunday morning four children were baptized, one person confirmed, and the Holy Communion was administered to six persons, *four* of them communicants of the Church from different quarters in the East, whom we had previously ferreted out. At Van Buren, one child was baptized." \* \* \*

The Bishop concludes his letter by saying—

"We have had an awful winter in this country thus far. Should such weather as we have had continue, I shall not be able to accomplish much in the way of travelling. However, I may do as much for the cause by remaining stationary some time, as by "beating the bush." There is need of vigorous effort at this point to give the Church such a start as she ought to have at the seat of government."

## Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Dec., 1845, to 15th Jan., 1846.

MAINE.	
<i>Saco</i> —Trinity Ch., $\frac{1}{2}$ .....	\$4 50
NEW HAMPSHIRE.	
<i>Concord</i> —St. Paul's.....	10 00
VERMONT.	
<i>Burlington</i> —St. Paul's.....	24 36
<i>Rutland</i> —Trinity, $\frac{1}{2}$ .....	11 50 35 86
MASSACHUSETTS.	
<i>Boston</i> —Christ Ch. S. S.....	2 50
St. Matthew's.....	5 00
<i>Cambridge</i> —Christ Ch., a Commu't.....	20 00
<i>Quincy</i> —Christ Ch.....	13 00 40 50
RHODE ISLAND.	
<i>Providence</i> —St. John's.....	35 00
Do. Ladies Jewish Society, for the Jews.....	86 00 121 00
CONNECTICUT.	
<i>Branford</i> —Trinity Christmas coll., $\frac{1}{2}$ .....	75
<i>Bridgeport</i> —St. John's, $\frac{1}{2}$ .....	17 50
<i>Brooklyn</i> —Trinity.....	16 00
<i>Hebron</i> —St. Peter's.....	5 00
<i>New Haven</i> —Trinity S. S.....	32 49
Do. Christmas offerings of some of the Children.....	10 44
St. Paul's, a Member.....	5 00
<i>Norwich</i> —Christ Ch., mo. off'gs.....	75 00 162 18

## NEW YORK.

<i>Goshen</i> —St. James, Class in S. S.....	3 00
<i>Harlem</i> —St. Andrew's S. S.....	50
<i>New York</i> —All Saints', Christmas coll. S. S., $\frac{1}{2}$ .....	4 37
Emmanuel Ch., $\frac{1}{2}$ .....	5 00
Ch. of the Epiphany S. S., $\frac{1}{2}$ .....	2 00
St. George's, a Christmas off'g, $\frac{1}{2}$ .....	10 00
St. Bartholomew's S. S. Christmas offering, $\frac{1}{2}$ .....	4 00
St. James', for the Jews.....	8 00
St. John's, a Lady, $\frac{1}{2}$ .....	5 00
St. Mark's, offerings for Mo., \$20; for Ark., \$24 65.....	44 65
St. Paul's, Christmas off'gs S. S., for Nashotah Mission.....	12 25
J. J. Smith, for the Rev. B. Evans.....	3 00
Domestic Missions, from "C.".....	500 00
Miss. Asso. Gen. Theo. Sem., for Nashotah Mission, $\frac{1}{2}$ .....	5 00 606 77

## WESTERN NEW YORK.

<i>Rochester</i> —St. Luke's.....	32 52
Do., Christmas off'g S. S., $\frac{1}{2}$ .....	9 04 41 56

## NEW JERSEY.

<i>Jersey City</i> —Savings of a little Girl, for Indian Missions.....	1 00
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## PENNSYLVANIA.

<i>Bluefonte</i> —St. John's, Christmas coll. S. S., $\frac{1}{2}$ .....	1 00
<i>Germantown</i> —St. Luke's.....	36 00
<i>Holmesburg</i> —Emmanuel Miss. So., $\frac{1}{2}$ .....	3 81
Do., coll., $\frac{1}{2}$ .....	11 26



<i>Perkiomen</i> —St. James'.....	11	12	
<i>Philadelphia</i> —Ch. of the Evangelists			
<i>S. S.</i> .....	20	00	
<i>N. L., St. John's, ½</i> .....	30	00	
<i>"J. E. J."</i> .....	1	00	114 19
<b>DELAWARE.</b>			
<i>Dagsboro</i> —Prince George's.....	1	63	
<i>Lewes</i> —St. Peter's.....	10	96	
<i>Sussex</i> —St. George's Chapel.....	2	54	
<i>Wilmington</i> —St. Andrew's S. S.....	11	50	
A Missionary in the diocese.....	5	00	31 03
<b>MARYLAND.</b>			
<i>Alleghany Co.</i> —Emmanuel parish,			
Christ Ch. S. S. off'gs, ½.....	8	66	
<i>Anne Arundel Co.</i> —Queen Caroline			
pa., Christ Ch.....	10	00	
<i>Baltimore</i> —St. Paul's.....	44	72	
A Gentleman.....	1	00	
<i>Dorchester Co.</i> —From "E," ½.....	5	00	
<i>Hagerstown</i> —St. John's, ½.....	20	00	
<i>Hartford Co.</i> —Christ Ch.....	20	00	
<i>Patapsco</i> —Female Institute, Christ-			
mas off'gs, for Nashotah.....	18	00	
<i>Prince Frederick Pa.</i> —R. F. W. Al-			
ston and Lady.....	50	00	
<i>Washington, D. C.</i> —Trinity Church			
Fem. Miss. Soc.....	100	00	
<i>Washington Co.</i> —Chapel of the Col-			
lege of St. James.....	50	00	327 38
<b>VIRGINIA.</b>			
<i>Fredericksburg</i> —St. George's.....	20	00	
<i>Louisa Co.</i> —St. John's.....	21	00	
<i>Lynchburg</i> —Rev. W. H. Kinckle, ½.....	10	00	
A Parishioner, ½.....	50	51	50
<b>NORTH CAROLINA.</b>			
<i>Elizabeth City</i> —J. G. M.....	9	00	
<b>SOUTH CAROLINA.</b>			
<i>Charleston</i> —St. Michael's.....	30	55	
<i>Society Hill</i> —Trinity Ch.....	36	00	
Do., for the Jews, \$2 50; Indi-			
ans, \$2 50.....	5	00	
<i>Waccamaw</i> —All Saints'.....	50	00	
<i>Wingate</i> —Prince George's.....	4	00	125 55
<b>FLORIDA.</b>			
<i>St. Augustine</i> —Trinity.....	7	00	
<b>KENTUCKY.</b>			
<i>Bowling Green</i> —Miss. Station.....	2	37	
<b>OHIO.</b>			
<i>Portsmouth</i> —All Saints'.....	22	00	
<i>Zanesville</i> —L. and W., ½.....	3	00	25 00
<b>ILLINOIS.</b>			
<i>H. G. Long</i> , per Rev. S. Chase, ½.....	5	00	
<i>W. L. Bostwick</i> , per Rev. S. Chase.....	1	25	
<i>Quincy</i> —St. John's.....	20	00	26 25
<b>MICHIGAN.</b>			
<i>Detroit</i> —St. Paul's, for Dec.....	30	75	
Do., Teachers & Scholars S. S.....	34	21	
<i>Pontiac</i> —Zion Ch.....	6	00	
<i>Truago</i> —St. Thomas'.....	35	00	165 95
<b>MISCELLANEOUS.</b>			
<i>C. N. S.</i> , for Indians.....	1	00	
<i>Christmas off'g</i> from H. S. II.....	5	00	
<i>A Missionary</i> in the East, towards			
paying the salaries of the Mis-			
sionaries in the West.....	20	00	
<i>Domestic Missions</i> , from H.....	5	00	31 00
<b>TOTAL,</b>			<b>\$1,879 60</b>
<b>Total since 15th June, 1845,</b>			<b>\$13,051 21.</b>

## FOREIGN.

### THE CHURCH A DEBTOR TO ALL THE WORLD.

We have great pleasure in presenting the following large extracts from a most eloquent sermon by the Rt. Rev. Dr. DOANE, Bishop of New Jersey, which has been recently printed for the use of the congregation of St. Mary's Church, Burlington. The sermon is on this passage in St. Paul's Epistle to the Romans: "I am debtor both to the Greeks and to the Barbarians."

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It is my object in this sermon, if not to do away with the distinction between Foreign and Domestic Missions—which, would to God, I could!—to disabuse your minds and hearts of its unjust and most injurious influence: the partiality, on either side, created or encouraged by it, unknown to the Gospel of Jesus Christ; unrecognized by His apostle; inconsistent with our name and claim as Catholic Christians; and—I bless God for it!—not only unauthorized, but, now, of late, distinctly and most pointedly rebuked, by the deliberate legislation, and most solemn action, of the highest Council of our Church. "Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified, re-

ceive our supplications and prayers, which we offer before Thee for all estates of men in Thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve Thee, through our Lord and Saviour Jesus Christ." "O merciful God, who hast made all men, and hatest nothing that Thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Heretics: and take from them all ignorance, hardness of heart, and contempt of Thy word; and so fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end."

"I am debtor both to the Greeks and to the Barbarians." These words can need no explanation. They are as plain, and clear, and strong—as was the Apostle's mode of speech—as any language can supply. Every one knows what a *debt* is, and what it is to be a *debtor*. St. Paul, as the Apostle of the Lord, sent out to preach the Gospel, declared that he was *that*: that he was *that to all*; that he was *that to all alike*: bound, by the most solemn obligations, to discharge that sacred trust of his ascended Saviour, "to preach the Gospel to every creature." Now, what the Apostle was, the whole Church is, the Trustee of the Gospel; "allowed of God," as he expresses it, in writing to the Thessalonians, "to be put in trust with the Gospel." It follows, that the obligation which he felt and owned, lies *on the Church*; lies *on the whole Church*; lies *on every part of the whole Church*, as being joined with all the other parts in that most solemn trust for Jesus Christ: lies *on every part of the whole Church, until the end of the world*: for so the great commission runs, under which Paul acted, and out of which his obligation sprung—"all power is given unto me in Heaven and earth: go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." It follows by inevitable consequence—since we cannot claim the authority of the commission any farther than as we admit the obligation of the trust for which it first was issued, and to the last will be maintained—that *this Church is Christ's debtor for the Gospel*; is His debtor *for all who have it not, or have it partially and inefficiently*; is His debtor *for all alike*.

i. We claim to be an Apostolic Church. Then we must show the signs of an Apostle. We must be followers of Paul, as he was follower of Jesus Christ. We must admit ourselves Christ's debtor for the Gospel. If *we* are not, who is? Have there been two or more Trustees commissioned by our Lord? Or, if but one, are we not that? To admit the former of these two, is false; to admit the latter, self-destructive. But neither is the truth. Christ said to none but to the eleven, "Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained:" "As my Father hath sent Me, even so send I you." Christ said to none but the eleven, "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." Christ said to none but unto the eleven, "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved, but he that believeth not, shall be damned." Christ said to none but unto the eleven, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." By all these tokens, so far as they are ours—and we are not Christ's Church if they are not—we are his debtors for the Gospel, as put in trust with it by Him. But to what end? To hoard it up? To hide it in a napkin, in the earth? To put it under a bed, or under a bushel? For no such use, as the whole tenor of the Gospel which we hold in trust, as all that Gospel teaches of the nature of our trust, most plainly shews. We are "the salt of the earth;" and the salt must



mingle with the mass, or it cannot be saved. We are "the light of the world;" and the light must not be hidden, but set up on high, that so it may give light to all the house. We have entrusted to us heavenly treasures; and must go and trade with them, that when He come, He may receive His own, "with usury." We are accounted of as Stewards of the mysteries of God; and it is required of Stewards to be faithful. As Stewards, we are dealing with our Master's goods, and not our own. As Stewards, we must make a strict account of all that is committed to us, and for all the time we hold it. Wo unto us, if we behave insolently or petulantly in our office! Wo unto us, if we dispense with niggard or unequal hand, the bounties of our Lord! Wo unto us, if, when He shall come, He find us sleeping on our post! How hard a thing it is to feel one's self a debtor! He does not own his property. He owes it. His time is not his own. It is his creditor's until he pay the debt. Nay, his own self is not his own; but theirs to whom he is indebted. But debts, which men contract with men, they have the hope to pay. What loads have been discharged by honest, persevering, frugal industry! And what priceless freedom been so purchased! Not such the debt which the Apostle owed and owned. It was the purchase of his soul. It was the purchase of the souls of all mankind. It was the purchase which the Son of God had made upon the painful Cross, with His own precious blood. It was that debt, so deep that none could pay, so vast that none could calculate it, so overpowering in its guilt, so overwhelming in its awful ruin, that God only dare encounter, that God only could endure, its load; the struggle of His fearful agony to bear and pay it, blackening the sun, rending the earth, startling the dead up from their graves: it was for such a debt that Paul confessed himself a debtor to the crucified, but ever living and life-giving, Lord, who paid it with His blood; and for that it is, that, while the world shall last, the Church, entrusted with the Gospel of salvation, for a world of guilty ruined sinners, must stand, and own herself, indebted, before God.

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iii. My brethren, when the gracious dying Lord, that paid that fearful debt, and paid it with his own heart's blood, thus makes the purchase free alike to all, shall the trustee of these, his mercies, make distinctions in the offer of them? Was the Apostle debtor to the Greeks more than to the Barbarians, or to the Barbarians more than to the Greeks, or to his kindred of the stock of Abraham, more than to either, or to both? No, but alike to all.\* "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." And then, in the very same Epistle, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise. So as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." No thought in him of Foreign and Domestic Missions. One only Mission from the throne and bliss of heaven, the life-long exile of the suffering, dying Son. One only Mission for the guilty, ruined world, love's message of entreating pardon from the bleeding, agonizing Cross. Different, indeed, in form and manner, as it addressed itself to Gentile or to Jew, to rude Barbarian or to philosophic Greek; but still, one Gospel of the grace of God, one motive in the love of Christ, one ground of hope, the crucified Redeemer of the world; often "to Jews, a stumbling block," often "to Greeks" but "foolishness:" but still, unto believing hearts, of Jews or Greeks, "the power of God unto salvation."

My beloved brethren, that which God has joined together, not the Church herself may separate, if she would. Nor would she, if she could. The sacred spouse has but one will with her incarnate Lord. His children, all her own. To bear them to him in the new and heavenly birth of baptism, her chief joy. To bring them up in the true nurture of his holy will, her most endearing office.

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\* The only limit to this "all" is the limit of opportunity; and of that God is the judge. "As we have therefore opportunity," says the Apostle, "let us do good unto all men; especially unto them who are of the household of faith."

To present them to him perfect at the last, her glory and her crown. How can she make distinctions, where her Lord does not distinguish? How can a mile or more, ten thousand miles or more, make any difference in her equal love? How can she bare to some, whom her dear Saviour died to save, the fullness of her bursting breast, and be to others a dry nurse; to those, the mother of their birth, a step-mother to these? It never has been, and it never can be so. The Church has never authorized this most unnatural distinction. So far as Christian men have owned it, they have set themselves asunder from the Church. They have been tempted by selfishness, or betrayed by plans of worldly policy, or yielded to the unbelieving thought of limited ability and disproportionate requirements. A simple faith in God has met with no such difficulty. A childlike following of the Cross has turned aside for no such obstacle. A self-denying and self-sacrificing service has found grace to overcome. And it will ever be so. The will will ever find, or make, the way. Christ will be with his faithful ones, that make their ventures in his name. The stars out of heaven shall fight in their courses, before the Church shall fail to conquer, that goes forward in his sign.

My brethren, it is in part the punishment of a vain glorious, self-complacent age, to rob itself of all these precious heir-looms of the Church, the trophies and the triumphs of the past; to think of this as the first age of Missions, and to boast itself, as if our times had been the earliest to give the Bible to the nations, in the tongues in which they have been born! When, of a truth, our enterprize for Christ, with the abundant means which we enjoy, is but the creeping of a child, that fears the dark, to the advances of a giant, when compared with the result of ages which we speak of but with scorn; and both St. Chrysostom and St. Augustine tell us, that the word of God had then been read in their own languages, by Syrians, and Egyptians, and Indians, and Persians, and Ethiopians, and by almost every people where the Church was planted. The misery of these later times has been the use of isolated means and unauthenticated instruments. It is the Church to whom the trust for Christ is given. It is the Church to whom the victory in Christ is pledged. Nay, "to the principalities and powers in heavenly places," the cherubim and seraphim, in burning row, shall "be made known," St. Paul assures us, "by the Church, the manifold wisdom of God." Let it be counted, my beloved brethren, as a signal token of God's favour for His own appointed agency, that upon our work of Missions, which, nine years ago, we fearlessly committed to His Church, to do with as He would, He has poured out so large a measure of His choicest blessings! It was said, in 1835, by some who were opposed to the organization then effected, that the General Convention would, in time, become merely a Missionary agent, and meet together but to do the work of Missions. The answer was, what better can it do? What higher, grander, nobler, office for the Church of Jesus Christ? As one has said, "mere common souls may keep together a well constituted Church, but to found one anew demands heroic spirits."\* It was not, then, it could not be, foreseen, whether by those who raised, or those who answered the objection, that in nine years it would all be brought to pass; that what in 1841 was deemed departing from the office of the Church, if not forbidden by its Constitution, should in 1844 be the chief issue and the crowning glory of her highest Council. And in such beautiful consistency with what St. Paul exulted in, as both his glory and his debt: a Missionary Bishop elected for a portion of the Domestic field within our territorial borders, and yet to take under his charge a portion of our Foreign Missions, in the independent state of Texas: † a Missionary Bishop elected for the colonial families that have gone out from us, to bear the light of Christianity to Africa, ‡ and yet to be the herald of the day of grace to her benighted heathen tribe: a Missionary Bishop elected to be our Ambassador, to treat with Bishops of the oldest Churches in the world, || fallen from the faith

\* I have lost the reference to this passage. † The Right Rev. Dr. Freeman. ‡ The Rev. Mr. Glennie, I regret to say, declined the trust. || The Right Rev. Dr. Southgate.



and love of the first days, about "the common salvation," and promote in God's good time the restoration of the ancient bond, which held the world in one communion of the faithful: and a Missionary Bishop elected to plant the Church of Christ in heathen China,\* and be the Apostle to three hundred millions! Can there be thought of a more perfect illustration of the oneness of our work? Could there be wished for an obliteration more entire of the unauthorized distinction between Foreign and Domestic Missions? Have we not put ourselves upon the very track of the Apostle, as debtor to the Greeks and to the Barbarians; and owned ourselves, before the world of men and angels, a Missionary Church for all mankind? "Surely," we may say it—may God forbid that we should say it with the thought of glorying, other than in the Cross of Jesus Christ!—"surely, there is no enchantment against Jacob, neither is there any divination against Israel: according to His time it shall be said of Jacob and of Israel, What hath God wrought?" In 1784,† a single Bishop, God's gift to this whole hemisphere, through holy hands, in the obscure and persecuted Church in Scotland; in 1787, two more,‡ scarcely obtained from the reluctant State authorities in England; in 1845, more than a ninefold increase of these three, and the same number as were then our all, paid back to the old world, in ministries of love, for Asia Minor, Africa and China. Who can withhold the grateful exclamation, "This hath God wrought!"

Our Church is honoured thus to be, with holy Paul, "debtor both to the Greeks and to the Barbarians." And what the Church is, every Churchman is, as being, in her, a member of Christ's living body. We are all debtors to the Greeks and to the Barbarians, each in his several sphere. Debtors to them, in our fervent daily prayers; debtors to them, in the dedication of our substance, in a full proportion to His blessing; debtors to them, in the exercise, for their conversion or increase of faith, of our best influence, in talents, station, office, time, strength, interest, devotion, zeal; debtors to them, if the Lord shall call us, by His Church, in the surrender of ourselves, our souls and bodies—if need be, our bodies to be burned—in furtherance of their salvation. Brethren, it is a theme of which it were profane to speak without the deepest earnestness, as in the sight of God, who sees the heart. We are not children tracing figures on the sand, for the first tide to sweep away. We are not women come together, to hear something new, to please the fancy, and beguile the time. We are not men engaged in urging on the fortunes of our families; nor statesmen treating of the interests and intercourse of nations; nor men of war, upon the eve of some new Waterloo, which shall decide the destinies of empires, and the balance of the world. These all are of the day. These all are of the earth, and therefore earthly. These all but perish in the using. At best, but children's sand-tracks on the shore. But the great work which made St. Paul a debtor to the Greeks and the Barbarians; the work with which the Church is put in trust of God; the work which our last General Convention but began, and left for us to carry on; the work which has engaged our thoughts, and should have filled our hearts this day, is spirit-work; has Christ's best blood upon it, and taken up into it; has consumed the noble hearts of Prophets, Apostles, Martyrs, Saints, of every age; and bears involved in it, for countless ages of eternity—eternal in their weal, or else eternal in their woe—the souls of nations, kindreds, peoples, tongues, which man or angel could not number, and our own! Merciful God, make us merciful to the souls of others, as we hope for mercy for our own, through Him who bought us all upon the Cross: and unto thee, through Him, by Thy divine and Holy Spirit, shall be ascribed eternal glory and unmingled praise!

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\* The Right Rev. Dr. Boone. † The Right Rev. Dr. Seabury. ‡ The Right Rev. Dr. White, and the Right Rev. Dr. Provoost.

## MISSIONS OF THE CHURCH OF ENGLAND IN INDIA.

We have before called attention to the great measure of success with which it has pleased God to bless the labours of the Missionaries of the Church of England in Southern India. Certainly, nothing since the early days of Christianity, has occurred more calculated to confirm the faith or animate the hopes of friends of Foreign Missions. We now add an abstract of the most recent intelligence received from these stations.

Intimately connected, as is our branch of the Church, with that of our venerable mother, we cannot read it without interest, especially as it shows the triumph of the Gospel over the minds of a people, supposed, more than any other, to be difficult of approach on the subject of religious truth.

“There is no part of the field of labor, occupied by the Church Missionary Society, upon which the friends of Missions can look with so much thankfulness as Tinnevely. The recent changes in the districts, and the subdivision of the larger ones, have added greatly to the efficiency of the pastoral superintendence exercised by the Missionaries. There were, at the period to which the following reports refer, eleven clergymen connected with the Society in this Mission: and that number has since been increased by the addition of the Rev. E. Newman. There are also four European laymen, three of whom are engaged in educational duties, and the fourth is a catechist.

“In order to call forth the exertions and prayers of the converts in behalf of others, as well as themselves, several religious and benevolent societies have been for some time established. Some of these—such as the Tamul Book Society, the Tract Society, and the Native Philanthropic Society—comprehend the whole province, and their anniversary meetings are held at Palamcottah; others—such as the Church-building Societies, Pilgrim Societies, &c.—have their sphere of operation in their several districts.

“It will be seen that the number of converts from the Heathen has been considerably increased, and the testimony to the improved character and consistent conduct of the Christians generally is most satisfactory and encouraging.

“The severe visitation of the cholera, which some time ago prevailed in the district, had been mercifully removed at the time under review; and, in the absence of outward persecution, *the Churches had rest*: it is hoped that we may, with confidence as well as gratitude, add, that, *walking in the fear of the Lord, they were edified*.

“The various reports which follow, except that of the Dohnavoor district, are for the half-year ending Dec. 31, 1844.

## PALAMCOTTAH DISTRICT.

“*Report of the Seminary, by the Rev. Septimus Hobbs.*

“Mr. Hobbs has been assisted by a native master, who, however, is about to enter the Madras Institution; and his place will be supplied by Mr. T. W. Howell. Mr. Hobbs writes—

“The usual half-yearly Examination took place on Wednesday, the 8th inst., and was conducted, as usual, by the Clergy assembled in Palamcottah to attend the anniversaries. Very decided



opinions were expressed as to the continued advancement of the Seminarists. Their conduct has been almost universally satisfactory. Evidences, as I trust, of a saving change of heart have been evinced by some.

*"Report of the District, by the Rev. G. Pettitt.*

"Palamcottah is the centre of all the Mission Stations, and the European capital of the Tinnevely Province. Two Missionary houses, together with a large church, the sole property of the Mission, are built here. The Seminary, common to the whole Mission, has been long established here, and it is chosen also as the location for the proposed institution. The anniversary meetings, too, are held here.

*"Congregations.—Schools.*

"In the district there are eleven congregations at which there are resident catechists or readers, and ten smaller congregations in connection with them; the total number of souls under Christian instruction being one thousand three hundred and ninety-one. There are also ten schoolmasters' schools, containing three hundred and sixty-eight boys and twenty girls; five schoolmistresses' schools, including Mrs. Pettitt's boarding-school, containing ninety-five girls; and seven catechists' schools, containing eighty-nine boys and forty-one girls: the total number being four hundred and fifty-seven boys and one hundred and fifty-six girls under daily instructions. The number of Heathen within the district I do not know; but they must be at least fifty times more numerous.

*"Native Societies.*

"I have much pleasure in reporting the continued prosperity of the Church-building Fund. That formed in the Asirvadapooram district has now been established four years, during which time it has caused three substantial churches to be built; and it has now been determined to commence a fourth.

**"MEIGNANAPOORAM DISTRICT.**

*"Report, by the Rev. J. Thomas.*

*"Congregations—Baptisms—Communicants*

"I am thankful to say that a steady improvement is observable in the state of the congregations. There is more

order, more knowledge, and more piety. Few are the instances, now, in which the rules of Christianity are broken through in reckless marriages with Heathen wives; and the cases of Heathenish superstitions and practices, among professed Christians, are far less frequent than I remember them to have been some years ago.

"The marked increase of evangelical knowledge among the people is a fact which calls for the deepest gratitude: many have been the instances in which I have been astonished at the intelligent answers which I have received from different persons whom I have questioned upon the subject of religion. I do not so much mean while formally catechizing in the Church, as when talking with them in their houses, or on the high road, when I have casually met with them. There are very few indeed, either men or women, who have been for any length of time connected with our congregations, who are not able to give a satisfactory account of the method of salvation proposed in the Gospel.

"That Christianity is from year to year gaining a firmer hold upon the affections of the people, may be argued from the fact, that they have become more anxious to obtain baptism, and are more diligent in acquiring the knowledge necessary to qualify them as candidates for that ordinance.

"During this year I have had the happiness of admitting into the Church five hundred and sixty-five individuals. Of these, two hundred and eighty-three were adults, or persons above twelve years of age; and they were baptized after personal intercourse, and examination of their motives and qualifications.

"I remember asking a widow woman, at Pragasapooram, what she would do if, after her baptism, all her relatives should turn again to heathenism, and she, old and helpless, were forsaken by them: whether she would join with them in idolatrous worship, or remain stedfast in her profession of Christianity. Her instant answer was, 'Even though I should be so treated, the Lord Jesus would provide for me.'

"At Pragasapooram, on Christmas-

eve, I baptized one hundred and twenty-eight persons. It was one of the most interesting scenes I have ever witnessed; and I bless Almighty God for the privilege of being the instrument of admitting so many precious souls within the fold of Christ. The number now baptized is nearly half the number under instruction, which is a state of things considerably in advance of former years.

"The number of communicants is three hundred and ninety-seven; out of which number three hundred, on an average, have communicated every month, either here or at Pragasapooram. Many of them, being petty merchants, trading in jaggery and cloth between this place and Madura, are absent for several months in the year, which partly accounts for the smallness of the average attendance. There are also several who have to come a distance of five, six, or ten miles; so that the husband and wife cannot come together, one of them being obliged to stay at home to take care of their children. The conduct of the communicants has been very satisfactory, and there is a marked improvement in them year by year. Their demeanour, at the time of celebration, is pleasing, and is characterized by a solemnity and reverence of manner, to which the natives, while in Heathenism, are utterly strangers. The Heathen have no reverence either for their gods or their temples. They talk of money, trade, and law-suits, the instant before they prostrate themselves in worship to the idol, and resume the same topics as soon as the ceremony has been performed; and this habit would attend our converts to Christianity, were it not constantly reprehended, and pointed out as irreverent and sinful.

"A man, who had been baptized by the name of Solomon, had for some years been a quiet and blameless member of a small congregation not far from hence. At the commencement of this year he was taken ill, and pulmonary consumption supervened. He expressed a strong wish, to the catechist of the village, to be admitted to the Lord's Supper. On this being communicated to me, I promised to go, if necessary, to his house, and talk to him upon the subject. He, however, came to me un-

expectedly, and I began the conversation by expressing my concern and sorrow at finding him so poorly. There was, nevertheless, a cheerful expression on his countenance, and he said that he was neither anxious nor unhappy. I then said, 'I have heard, from the catechist, that you wish to receive the sacrament of the Lord's Supper: I am anxious to know whether the state of your mind is such as would justify me in admitting you to participate in these holy mysteries. You are very ill indeed, and probably this illness will be unto death: what, then, is your ground of confidence, in the prospect of death and eternity, that God, who is infinitely holy, will receive you, a sinful creature, into heavenly bliss?' He put his hands into the position of adoration, and replied, with an expression of confidence and joy truly affecting, 'The precious blood of Jesus Christ, shed upon the cross, is all-sufficient to cleanse me from all sin; and in humble reliance upon that, I fear nothing, Sir.' This man has since died in the full assurance of hope through Christ.

"I might express favourable hopes of many who have thus far maintained a consistent Christian course: but it is better to forbear: 'the great thing,' as the venerable Bishop of Calcutta remarked, while here in 1843, 'is to end well.' And bearing this in mind, I hope I shall never forget it as regards myself. I will say no more about the people than that, after eight years' experience and knowledge of their state and character, I labour among them with increasing satisfaction and delight, fully believing that God is working with us, and, by our feeble instrumentality, preparing many souls for His kingdom of glory.

"The increase from Heathenism, during the last year, has been considerable. At the close of 1843 there were under instruction three thousand seven hundred and seventy-nine souls: at the close of this year, the total is four thousand five hundred and seventy-six; showing an increase of seven hundred and ninety-seven during the year; and this has been effected with the utmost quietness. Thus the work is going on, the leavening principle of the Gospel is



at work, and I have no doubt that very soon the whole Shanar population of Tinnevely will renounce Heathenism, and come over to Christianity.

*"Catechists and Readers.*

"The number of catechists and readers is, at present, twenty-eight. Of their conduct in general, I am thankful to say, I can report favourably.

*"State of Education.*

"The number of schools in the district is, at present, twenty-eight, which includes such as are kept by catechists assisted by monitors. In these, eight hundred and seventy-eight children are learning: six hundred and sixteen are the children of Christians or Catechumens, and two hundred and sixty-two are Heathen, with a few Mahomedan children. In this important branch of Missionary operation a great improvement appears on the returns of 1843. The number of children then was four hundred and fifty-seven, while it is now nearly double. On Saturdays, in all my schools, the Church Catechism is taught to the Christian children; and there is scarcely a boy or girl who cannot repeat it as readily as children at home.

"It will be gratifying to the friends of female education to learn, that, of the eight hundred and seventy-eight children mentioned above, two hundred and forty-one are girls. This, with thirty in Mrs. Thomas' boarding-school, makes a total of two hundred and seventy-one girls under instruction.

*"District Church-Building Society.*

"During the year, six new places of worship have been erected by means of this society. They have indeed no pretensions to ecclesiastical design; but they are an immense improvement upon the small cajan sheds which served the purpose of prayer-houses in the villages where they have been erected. They have all pretty much the same character and dimensions, thirty-two by sixteen feet, with one large door west, a window east, and two windows and a door on either side. The walls are plastered and whitewashed, and there is a good palmyra-leaf roof.

*"Missionary Excursion among the People—Baptisms.*

"The following passages are extracted from a letter from Mr. Thomas to the Rev. J. Tucker.

"Nov. 18, 1844.—Early this morning I arrived at Retchenigapooram, and thought of continuing my journey without having service there, as my throat was very much relaxed, and as I anticipated a hard day's work at Naloomavady. I could not, however, find it in my heart to pass by without having prayers, and a very profitable season it proved. A deep impression seemed to be made upon the minds of the people.

"I then proceeded to Naloomavady, and have been engaged the whole day with the candidates for baptism. Since I have been in Tinnevely I have never found catechumens so well instructed. The catechist deserves credit: not the whole, however, for Mr. Spratt and I visit this congregation every month, and these candidates have for some time been preparing. This evening we had a crowded congregation, and, after the Second Lesson, I had the happiness of admitting fifty-three precious souls into the fold of Christ. I am disposed to speak with more confidence than ever of the state of the people: I think there are now numerous instances of true conversion to God, and that the Spirit is vouchsafed in greater abundance with the means. It is this we want; copious showers of His renewing and sanctifying influences.

"Nov. 19, 1844.—This morning I left Naloomavady for Katchanavilei. Here we have erected a neat place of worship. It was nicely white-washed, and the front adorned with flowers, &c., because to-day it was to be opened for divine service. All the catechists were present, and the Headman of the village, who is a very respectable man, made a grand feast, of which between fifty and sixty persons partook. The first thing in the morning, I married two couples. In the Forenoon Service, and after the Second Lesson, I baptized several families: the Headman was among them. He was named Abraham,

his wife Sarah, and his eldest son Isaac. He was introduced to me by my poor friend Nyanaitham of Pragasapooram, with many expressions of confidence in his integrity, and hope that he would

continue *steadfast unto the end*. Among the Heathen, as well as Christians, he is everywhere respected.

"I held Evening Service at Pattarakai, where I had baptisms again.

## Agencies.

### *The Necessity and Utility of employing Agents to solicit Funds for the Support of Missions.*

We commend to the attention of the Church the following extracts from a very able paper on this subject, published by the American Board of Commissioners of Foreign Missions. It exhibits the result of their long and extensive experience,—and the receipt, during the last year, of the large sum of *two hundred and fifty-five thousand dollars* shews that the *eight* agencies established by them produce most abundant returns.

We trust that the annexed observations will be read with the attention they eminently merit.

It is the settled conviction of the Board, resulting from experience, that, at least till a material change shall take place in the relations of the various enterprises of benevolence, agencies must be a regular part of the system of means employed for extending the knowledge and influences of true religion through the earth. In the execution of this design, the Committee have distributed the country into various General Agencies; assigning each to a competent individual, appointed without limitation of time, and receiving for himself and family a competent support; to be assisted, as circumstances in each particular field may require, by local and temporary agents.

While pursuing this course, the Committee do not doubt that they are sup-

ported in it by the Christian public. It is certain, however, that many persons, friendly to the missionary cause, are not fully apprized how necessary these agencies are, nor how numerous are the benefits resulting from them. On this account, the following observations have been written, and are now presented in this form, as an introduction to the labors of agents, in the different places which they may visit.

It is taken for granted, that the persons here addressed fully admit the duty of sending the Gospel to the heathen; and, of course, that they admit the propriety of taking all suitable measures for obtaining the requisite pecuniary means.

The *design* of sending agents is simply this:—To bring to every neighborhood, and, so far as possible, to every family, a knowledge of the spiritual wants of Mohammedan and Pagan lands—to afford a convenient opportunity for every individual to contribute for the relief of these wants—to assist in organizing the friends of missions, in such a manner, that their future contributions may be regularly and easily collected—to make such statements of facts, and urge such arguments, as will induce the community to move with alacrity in this great work—and, while soliciting for the heathen, to exert an influence in favor of Christian beneficence generally and of experimental religion. To this design the Committee respectfully ask the favorable regards of pastors and people. For the agents themselves, they bespeak a patient and candid hearing. For the missionaries, who have devoted their lives to the service of Christ, in countries far remote from the land of their fathers, they would earnestly plead;



and for the multitudes of immortal beings, to whom these missionaries and their successors, if supported in their enterprise, may impart the words of eternal life, they entreat the tender compassion of those who enjoy Christian privileges, and look forward to heavenly felicity.

The necessity of employing agents, appears from the following considerations.

1. There is a great want of information, on missionary subjects, even in those parts of the country where attention has been most awakened. People are not aware of what has been already done for the heathen; nor of the numerous inviting fields which are open; nor of the temporal misery and spiritual degradation of mankind without the gospel. It is not known, so generally as it should be, how important the stations are, which the American Missionaries occupy;—to how divine and glorious a work American Christians are invited;—and how urgently the liberal and hearty co-operation of all is needed.

2. The information desired can be more universally communicated by the labors of agents, than by any other means. At least this is the case in regard to many places. While the press is indispensable to missionary operations, while it is exerting a powerful and constantly increasing influence; yet, we are constrained to admit, that great numbers do not see the missionary publications of the day, and with most who do see them, an animated personal address has more influence, than the perusal of printed documents. The house of God, the pulpit, the ministerial character, afford great and peculiar advantages for addressing almost all persons, in a serious solemn manner, on deeply interesting religious subjects.

3. The imperious wants of the heathen do not admit of delay in bringing their case distinctly before every person in the community, if that were possible. Even the wants of our own missionaries, few as these missionaries are, compared with the demand for their labors, cannot be safely disregarded. It is on the *constantly flowing* liberality of the Christian public, that all missionary operations of magnitude are, and must be, dependent.

If this liberality should cease to flow, the missionaries must abandon their work; the mission school must be broken up; and the whole system of exertions for the renovation of the world must fail. We have strong confidence, indeed, that this melancholy overthrow of present hopes will not be witnessed. But it may naturally be apprehended, that, *unless strenuous efforts are made*, there will be such an intermission of Christian liberality, as will seriously embarrass the missionaries in their work, and prevent that enlargement of their plans, which is so desirable.

In Great Britain it has been found necessary, by all the important missionary institutions, to engage the services of active and distinguished clergymen, who take considerable journeys, attend the meetings of auxiliary societies, preach numerous sermons, and deliver addresses on the subject of missions. This course has been attended with great success; and the Committee would express the hope, that the time is not far distant when the members of our churches and congregations will cheerfully consent to the temporary absence of their pastors, that they may be employed for a season in this labor of love. It probably will not be convenient, however, that settled clergymen should spend so much time in each place, as would be requisite to organize auxiliary societies, and the minor associations, including all the preparatory and subsequent measures. For this service we must rely upon men of the requisite qualifications devoted to the work, and feel an ardent desire to promote the renovation of the world.

But some respected friends have doubted and hesitated, in regard to the expediency of sending forth agents to solicit funds for the various religious charities of the day. The most common doubts and hesitations will now be mentioned, with a view to such explanations as have appeared satisfactory.

1. It is alleged, that if agents are sent to urge the claims of the various benevolent institutions, *people will be tired of contributing*.

Experience does not warrant the opinion, that those who have been the most liberal contributors to religious charities,

are most likely to object to the visits of agents. On the contrary, wherever you find a man, who joyfully brings a large tribute to his Lord—who devotes a regular portion of his income, of his gains by commerce, or of the produce of his land and his flocks, to the spiritual good of his fellow-men—you will see him among the first to invite the visit of an agent, and to receive him with an open hand and an overflowing heart. Nor are these feelings evanescent. They become more deep and powerful, as years pass away; and you would deprive such a man of his accustomed and most valued enjoyments, if you were to shut up the channels of his beneficence. Should an application be made to him, when his resources were for the time exhausted, he would cheerfully assign the reason why he could not then contribute; and would exert his influence that others, in different circumstances, might have an opportunity of contributing. And on the supposition, that all the individuals in a town, or district, should have come forward spontaneously, and, from the fulness of their hearts, have done all that an enlarged and enlightened liberality could approve, the mere visit to such a place would impart life and spirit to an agent, which would produce the most cheering effects in less favored districts.

It will hardly be pretended, however, that any considerable part of the Christian community have done all that an unrestrained love for the souls of men would prompt them to do; and the conductors of missions and of other religious charities cannot betray the cause by depressing that standard of Christian liberality, which is erected not only by the Scriptures, but by the most obvious dictates of benevolence.

In regard, then, to those members of our churches and congregations, who are prone to excuse themselves from further efforts, on account of their having contributed something heretofore, perhaps several years ago, is it not a kindness to them, that their attention should be formally called to this subject? Should they not be reminded, that Christians are not to be *weary in well-doing*? that they must do good to all men, *as they have opportunity*? that, as

the bounty of God is poured into their lap with every revolving season, they should deal out with an unsparing hand to those who are destitute? and that, from their having once contributed to send forth missionaries, they are pledged to contribute, so long as God gives them the ability, and the world is not wholly brought under subjection to Christ?—And do not all need to be informed, from year to year, of the progress of the work which Christ has committed to his Church, the success which has attended the efforts already made, the openings for new and more extended efforts which Providence is continually presenting? and to have their duty urged upon them, and their privileges set before them, in the light of recent and interesting facts, enforced by the living voice of appeal from a soul burning with love for a dying world?

Christians of the present day must not measure their charitable efforts by an obsolete standard. The men of other times acted according to the light which they enjoyed; or rather, according to the darkness which prevailed. We are fallen upon happier days. Our duty is made plain; and we have, as a community, great ability to do good, and favorable opportunities of exerting it. If all the inhabitants of our country were to come forward with a holy ardor to the work of sending the Bible and tracts and missionaries into every part of the earth; if they were to put forth their most vigorous efforts in this cause; where is the town, which could not do something considerable, something respectable, something which would produce a great and visible effect upon the destiny of immortal beings?

2. It is sometimes said, that if solicitations are pressed for the support of foreign missions, *religious institutions among ourselves will languish*.

The greatest exertions, which have been made, or which are likely to be made, for the relief of the heathen, will never detract from the support of the Gospel at home. The more forcibly the minds of men are drawn to contemplate the spiritual wants of any one portion of our race, the more will they feel for the spiritual wants of every

other portion. Indeed, there will not be zeal enough in any heart to do much for the spiritual good of those immediately around, till it begins to be warmed and animated with love for a dying world. It was love for our perishing race that brought the Son of God from the throne of heaven to the manger, the cross, and the tombs; and his followers *must imbibe his spirit*, if they would do anything effectually in promoting his cause.

A minute history of missionary contributions will show, that where strenuous and continued efforts have been made to send the Gospel abroad, the most persevering and liberal exertions have been made, at the same time, to support domestic missions, and to carry the offers of salvation to destitute families and neighborhoods.\* In those instances where a marked decline has been perceptible in the tone of feeling for the heathen, and where contributions have been few and small in aid of foreign missions, a similar decline has been observed in the tone of feeling for the destitute within our own borders, and in the state of piety in churches and families. Were American Christians to withdraw their aid from the heathen world;—having put their hands to the plough, were they to look back;—the event would be most disastrous in its bearing on all the religious institutions of our country.

The agents of the Board do not interfere with any charitable efforts which are making for other societies, or other purposes. They pray that success may attend every charitable design; that the blessing of the Almighty may rest upon all his servants, in whatever way they may glorify his name; and that the various benevolent exertions of the day may derive strength from each other. While these are the feelings of every well informed Christian, it is to be remembered that no cause can be greater, than that of sending the Gospel to all nations; no

call can be louder, than the cry of *six hundred millions*; no duty can be more imperious, than that of obeying the command of the ascending Redeemer. Every person, therefore, who is able to labor for any charitable design whatever, cannot plead an excuse from laboring for this. For others he may indeed labor hard, and feel a deep solicitude; but for none should he feel more deeply, than for that which concerns the future and eternal destiny of so vast a majority of the world's population.

3. Again, it is objected, that *some agents for religious charities have been imprudent*.

It is admitted that among the agents employed for religious charities, during a series of years, some should not have possessed all that knowledge of their subject, and of human nature, which would have been desirable. But is this to be considered a decisive reason why no agents should be sent forth? Some ministers of the Gospel have proved incompetent to discharge the duties of their station, unsound, unfaithful, and a burden to the cause which they espoused. Shall we say, therefore, that the work of the ministry must be discontinued till a generation of perfect men shall have arisen, fully capable of sustaining its weight, and in no danger from mistake or imprudence? The illustration might be carried through all the diversity of employments in which public or private services are expected from men.

It should be observed with gratitude, that those agents whom the Board has sent forth, have generally been received with great cordiality; and their visits have been remembered with affection for years after the accomplishment of their agencies. Considering who the agents of the Board have been, and the favorable manner in which they have been regarded by the public, it cannot be necessary to dwell longer on this topic.

But perhaps the most effectual reply to objections will be to present the *beneficial effects* resulting from well-conducted agencies. To some of the most obvious of these the Committee would now solicit a few moments attention.

\* As an illustration of this fact, it may be remarked that the largest contributions in the city of New-York, for the *Domestic Missions* of the Prot. Episcopal Church, have been made by the congregations under the care of the Clerical Members of the *Foreign Committee*.



1. They excite an interest in the missionary cause, where little or none existed before. It will be found that most persons, who have been aroused to activity in this cause, had their attention first drawn to it by a sermon, or some public address, or the monthly lecture. Especially is attention aroused, when these services are performed by a stranger, who visits a place for this express purpose.

2. The labor of agents is necessary to keep up the interest, which was at first excited; to remind those, who associated for the purpose of bringing their united contributions, that there is need of continued and increasing activity; and to induce the young, as they come forward into life, and others, who have thought little of the subject, to embark in this highest and noblest enterprise. Experience shows, that some measures of this kind are indispensable. It is natural for such unstable beings as men are, to flag in their exertions. Especially is this true, in reference to an object which does not obtrude itself upon their daily notice. Many a benevolent person, immediately on having the missionary cause presented to his mind, has made a liberal contribution, with the full intention of repeating it, at least once a year, and perhaps oftener. But the year revolves silently; the application is not repeated; the faithful missionary is not in sight; and though calls are made through the press, they are either not seen, or laid aside till a more convenient season. In the mean time, the expenses of the missionary establishments are going on; the wants of the laborers in the field are recurring; their drafts on the treasury are presented for payment; and the danger of serious embarrassment becomes threatening. But if the subject is judiciously and regularly brought before the people, by an accredited agent, it is morally impossible that the hearts of the truly benevolent should not respond to the call. It cannot be, that our Christian community should deliberately withhold support from those enterprises, which were begun with their warm approbation, and which have been sustained and enlarged by their patronage. So

great is the need of being reminded of our duty, that agents will doubtless be usefully employed, in visiting every portion of the Church, even after the whole population of Christendom shall have actively engaged in the work of missions.

3. Agents are familiarly acquainted with many subjects concerning which the public seek for information; and they may usually be supposed more prompt in communicating than other persons of equal or even superior attainments, who have paid less attention to these subjects.

4. Many advantages accrue to missionaries themselves, in being employed for some time as agents. They become better acquainted with their own country, than they otherwise would be. They become acquainted with numerous individuals, among the most estimable and excellent persons of our religious community; and form many personal attachments, which will live and flourish long after they shall have left their native shores. They excite a much more lively interest in the welfare of missionaries, than could otherwise be imparted. They acquire a knowledge of human nature, which will be of service to them in any place; and, by much that they see and hear, they are induced to examine their motives, purify their hearts, and guard their conduct.

5. While agents are aiming to collect funds for the support of missions, they are also laboring to promote the spiritual good of the people where they preach, and with whom they have intercourse. This is always their design and their wish; and, through the favor of Providence, they have often been very successful in impressing upon the minds of numbers the importance of religion. It is believed by the agents themselves, and by others conversant with the facts, that more good has been done to the souls of men among ourselves, in the execution of these agencies, than would probably have been done by the same persons, in any other way which could have been devised.

It is a great consolation to the committee, that in all the measures which

they take to diffuse missionary information in the community, and raise funds, as well as to bring a knowledge of the Gospel directly to the minds of heathens, a salutary influence is exerted. The welfare of thousands is promoted, in numerous ways, directly and indirectly, by attempting to promote the salvation of the heathen. All the arguments used—all the motives presented—are of a nature to enlarge the mind, purify the affections, and keep the eye fixed on a judgment to come. The happiness of man is best consulted by a voluntary dedication of his powers to the service of God; and by no external acts is such a dedication more strikingly exhibited, than by continued efforts, in the manner divinely appointed, to make known the Gospel to all nations.

And now is there any Christian neighborhood, or pious individual, that will deliberately wish to be excused

from taking a part in this divine work? Will exemption be pleaded for a year to come, or a series of years, till certain other works of charity shall have been finished? But, while this delay intervenes, what becomes of our own missions among the heathen? What of our missionaries and their plans? What of the hopes excited among the tribes and nations to whom we have assumed the relation of benefactors? What of our own opportunities? of the facilities, new and so encouraging, continually presenting by Providence? Let each one solemnly ask himself, whether he should be willing that his exertions for the heathen should now be closed. Are they as great as he could wish they had been? If not, let him seek to repair past deficiencies;—let him do with his might what his hands find to do, for soon *the night cometh in which no man can work.*

### Intelligence.

AFRICA.—A vessel will shortly sail from this port for Cape Palmas, Western Africa. Letters or parcels for the Missionaries at that station will be forwarded, if sent to the Foreign Office, 281 Broadway, N. Y.

CONSTANTINOPLE.—A letter has been received from Bishop Southgate, under date of Nov. 7th. All connected with the Mission were well. "I hope," he remarks, "in one way and another to send after this, quite full information of our proceedings to the Church. I have been so much occupied with settling ourselves and commencing work, that I have had but little time for writing hitherto: but now that we are fairly under way, I hope to report progress more fully."

Bishop Southgate acknowledges the

receipt of a box of tracts and prayer books, granted to him by the N. Y. Prot. Epis. Tract Society, and by the N. Y. Bible and Prayer Book Society.

TEXAS. *Galveston.*—The Rev. Benjamin Eaton, writing on the 20th Dec. last, remarks as follows: "Since I last wrote to you I have paid a visit to the western part of this country, and preached at Houston, Austin, San Antonio, and Victoria. At San Antonio I baptized four children and one adult, and at Victoria six children. During the journey, I met with a few Episcopal families, who were anxious to enjoy the services of our Church.

"Mr. D. conducted divine service at Galveston (as lay-reader) during my absence, so that there was no interruption in this respect."



**THE AMERICAN BOARD OF FOREIGN MISSIONS.**—It may serve to animate our own Church to see what others are doing. We therefore copy from the *Missionary Herald* the following summary of their present condition.

“Under the care of the Board are 26 missions, embracing 92 stations; at which are laboring 131 ordained missionaries, 9 of whom are physicians, 6 physicians not ordained, 13 school-masters, 8 printers and book-binders, 11 other male and 181 female assistant missionaries, in all 350 persons sent forth from this country; with whom are associated in the missionary work, 19 native preachers, and 116 other native helpers; raising the whole number of laborers at the several missions, and dependent principally on the Board for support, to 485.

Under the pastoral care of these missionaries, and gathered by them, are 65 churches, embracing 24,566 members.

Thirteen printing establishments are connected with these missions, having 5 type and stereotype foundries, 20 presses, 30 fonts of type, and preparations to print in more than 30 different languages. During the year under review 174,821 copies of various works have been printed for the missions, amounting to 34,930,710 pages; and raising the whole amount of printing executed at the mission presses, or otherwise, for the missions, to 475,795,254 pages.

Six mission seminaries for educating native preachers and other helpers, have 440 pupils; and 27 other boarding-schools, with 1005 pupils, make the number of boarding scholars 1445. The free schools—including those at the Sandwich Islands, now mainly supported by the Hawaiian government, though commenced and carried forward by the mission, and still receiving much care from it—are 616, with 28,871 pupils; making the whole number of pupils to be 30,197.

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**AGENCIES.**—At a meeting of the Foreign Committee, held on the 23d Dec. last, it was resolved to divide the dioceses of the Church into two districts, comprising a Northern and Southern travelling Agency.

The Foreign Committee have not taken this step without due deliberation. An experience of ten years has demonstrated to them, that in order to bring up the Church to anything like a proper support of the Missions already authorized, the many smaller parishes of the country must be excited to contribute their portion towards this great work. It is true that the receipts of the Foreign Committee, which last year exceeded those of any former year, and which, since the 15th June last, are again greater than the corresponding period of the last year, give gratifying evidence of an increase of interest in the Foreign Missions of the Church. Still, these contributions come from a comparatively small number of parishes, while very many, which are abundantly able, and which, if properly informed, would be as willing as they are able, to lend their aid to the extension of the Gospel, now do actually nothing.

It is all important, therefore, that these should be visited by some authorized agent of the Committee, whose duty it shall be to present the general argument in favor of engaging in Foreign Missions, and by imparting information respecting those which the Church has solemnly pledged herself to sustain, to endeavor to create a greater interest in them.

The office duties of the Secretary of the Foreign Committee, which increase



constantly as our operations abroad become more extended, are such as to forbid long absences from New-York, and are wholly incompatible with the exercise of such an agency as is now contemplated. The Committee, therefore, after well weighing the whole subject, have adopted a measure which their own observation and experience prove to be necessary, and which is justified by the experience of all other Missionary associations in this country. The Rev. WILLIAM Y. ROOKER, of Winchester, Va., has accepted the appointment to the Southern Agency, and will enter upon the discharge of his duties immediately. The Committee commend him heartily to the Christian courtesy and welcome of the Bishops, Clergy, and Laity of the Church, and anticipate for him a cordial welcome.

#### PLEDGES FOR THE SUPPORT OF PUPILS IN THE MISSION SCHOOLS IN CHINA.

At a meeting of the Foreign Committee, January 13th, 1846, a resolution was adopted instructing the Secretary to give notice to all persons who had given pledges for the support of pupils in the Mission Schools in CHINA, at the rate of twenty-five dollars each per annum, that it is highly important that the sums pledged by them should be paid before the 1st May in each year; and further to request, that the Clergy of the Church, in whose congregations or through whose agency any such pledges have been given, will confer the favor of transmitting immediately to this office the names and residences of persons who have given pledges for this object, in order that a register of them may be accurately kept.

### Acknowledgments.

#### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th of December, 1845, to the 15th January, 1846:

##### MAINE.

*Saco*—Trinity Ch.,  $\frac{1}{2}$ ..... \$4 50

##### VERMONT.

*Brandon*—St. Thomas' Ch. Christmas off'g..... \$4 00

*Middlebury*—St. Stephen's Ch., for Africa..... 8 00

*Rutland*—Trinity Ch.,  $\frac{1}{2}$ ..... 11 50

*St. Albans*—A Lady, for China..... 10 00 33 50

##### MASSACHUSETTS.

*Boston*—S. S. Christ Ch., Christmas offering..... 2 50

A Friend, for the support of 3 Missionaries, China, 2d payment..... 1500 00

*Cambridge*—Miss S. C. Sewell, for Africa..... 3 00  
*South Boston*—St. Matthew's Ch..... 5 00 1510 50

##### RHODE ISLAND.

*Providence*—Colored S. S. St. John's Ch., for Africa..... 26 73  
S. S. do. do. Christmas off'g..... 15 87  
Colored S. S. do. do. do..... 4 51  
Grace Ch. Sunday off'ngs..... 9 00  
Do. S. S., support of John A. Clark and Geo. S. Wardwell, Africa..... 40 00  
Do. Juvenile Sewing Circle, sup. of Eleanor S. Vinton, Africa.. 20 00 116 11

##### CONNECTICUT.

*Bridgeport*—St. John's Ch.,  $\frac{1}{2}$ ..... 17 50  
*Essex*—St. John's Ch..... 4 10  
*Hartford*—Per Rev. Wm. Payne, a few individuals, for Christ Ch., Matagorda..... 15 00

Christ Ch. & St. John's, Ladies of, for education, China.....	25 00
Do. do. Africa.....	20 00
Christ Ch. monthly collection...	48 29
Litchfield—St. Michael's Ch., Christmas collection.....	14 00
Do. for Africa, \$2; China, \$2; Constantinople, \$2.....	6 00
Norwich—S. S. Christ Ch., for Africa. Do. do. ed. Africa.....	15 00 20 00
Stamford—St. John's, \$.....	16 00 200 89

## NEW YORK.

Brooklyn—A Lady.....	5 00
Cash.....	50
Little Neck, L. I.—S. S. Zion Ch., Christmas offering, China.....	5 10
New York—St. George's Ch., Christmas offering of a Member.....	10 00
Do. A Member, to be added to col. at Miss. meeting St. Bartholomew's Ch.....	5 00
Do. through Miss Maynard, ed. of James Milnor, China, of which \$6 50 is a Christmas offering of Miss Mary E. Cornell. St. Thomas', Miss Matilda Beebe, collected from her juvenile friends for China.....	33 50 11 00
Do. Mrs. S. J. Beebe, 2d payment ed. S. J. Beebe, China.....	25 00
Do. do., for China.....	5 00
Do. "J. L. M.".....	5 00
St. Bartholomew's Ch., col. at Missionary Meeting, Dec. 21st.....	796 09
Do. ed. of a girl, Africa.....	20 00
Do. S. S., \$.....	4 00
Ch. of the Ascension, J. S. R., ed. in China.....	25 00
St. John's Chapel, a Lady, Constantinople.....	5 00
St. Mark's Ch. in the Bowery....	5 00
Do. for Greece, \$1; Africa, \$1; China, \$8 62.....	10 62
Do. S. S., ed. Henry Anthon, China.....	15 03
St. Paul's Chapel, a Lady, Africa.....	10 00
All Saints' Ch. S. S., \$.....	4 37
J. J. Smith.....	1 00
Family Mite Box.....	2 73
T. K.....	5 00
Miss. Asso. Theo. Sem., Africa.....	5 00
Miss Turner.....	10 00
"C." per W. A. Spencer, Esq.....	500 00
An Episcopalian.....	50 00
A. G. V.....	25 00
A tithe of a Legacy for China....	15 00
"J. E. S. E.," for Africa.....	6 00
"W.," 3d payment for Constantinople.....	25 00
New Rochelle—Trinity Ch. Epiphany offering.....	30 00
Potsdam—Trinity Ch., a Member...	50 1675 49

## WESTERN NEW YORK.

Geneva—S. S. Trinity Ch., ed. Africa.....	8 25
Rochester—St. Luke's Ch.....	53 50
Do.....	86 61
Do., Ladies of, 5th and last ann. payment ed. benef'y, Athens.....	80 00
Do., Rev. T. C. Pitkin, 3d and 4th payment Constantinople....	50 00
Do. S. S. Christmas offering, \$.....	9 03 237 39

## NEW JERSEY.

Elizabethtown—St. John's Ch., for ed. T. B. Chandler, Africa.....	20 00
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## PENNSYLVANIA.

Bellefonte—St. John's.....	6 00
Do. S. S. Christmas offering, \$.....	1 00
Holmesburg—Emmanuel Ch. Miss. Society, \$.....	3 81
Do., coll. after Sermon.....	11 26

Lewistown—Per Rev. H. T. Heister, for ed. "Elias White Hale," Africa.....	20 00
Philadelphia—S. S. Ch. Evangelist, 3d year's sup. Thos. H. Quinan, Africa.....	20 00
Do., Miss E. R. Jacobs, 2d payment ed. Margaret Howes, Africa.....	20 00
Ch. of the Epiphany, for China.....	100 00
Do. S. S., for ed. Africa.....	80 00
Do., bal. sup. of Rev. Mr. Messenger for 1846, Africa.....	200 00
N. L., St. John's Ch., \$.....	30 00
Wellsboro'—St. John's Ch.....	4 50 496 57

## DELAWARE.

Leices—St. Peter's Ch.....	1 83
Sussex—St. George's Chapel.....	87
"P.".....	2 30
Wilmington—St. Andrew's Ch.....	20 00
S. S. do.....	11 50 36 50

## MARYLAND.

Baltimore—S. S. Ch. Ascension, for China.....	15 35
St. Paul's Ch., for Ch. at Matagorda.....	52 72
Do., do.....	24 00
Do., general.....	8 86
St. Peter's Ch.....	125 00
Cumberland—Emmanuel parish, \$.....	8 66
Dorchester Co.—E., \$.....	5 00
Hagerstown—St. John's Ch., \$.....	20 00
Talbot Co.—St. Peter's parish.....	5 00
Washington Co.—St. James' College, part of coll. in the chapel.....	50 00 314 59

## VIRGINIA.

Alexandria—St. Paul's Ch., a Member.....	10 00
Fredericksburg—St. George's Ch.....	40 00
Lynchburg—Rev. W. H. Kinckle... A Parishioner of do.....	10 00 50 60 50

## SOUTH CAROLINA.

Charleston—St. Michael's Ch.....	12 63
Do., for Constantinople.....	7 50
Do., for Houston, Texas.....	3 00
Do., a Member, for Africa.....	5 00
Do., colored Communicants, for ed. Africa.....	20 00
Society Hill—Trinity Ch.....	7 00 55 13

## LOUISIANA.

New Orleans—St. Paul's Ch., Thos. Sloo, Esq., for ed. China.....	25 00
Do., F. R. Southmayd, Esq., China.....	25 00 50 00

## KENTUCKY.

Louisville—S. S. St. Paul's Ch., ed. of Wm. Jackson, Africa.....	20 00
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## OHIO.

Columbus—Trinity Ch.....	25 00
Do. S. S.....	2 75
Do. Miss Welles' day school.....	3 25
Zanesville—"L. & W.," \$.....	3 00 34 00

## ILLINOIS.

H. G. Long, Esq., per Rev. Samuel Chase.....	5 00
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## TOTAL,

\$4,900 67

(Total since 15th June, 1845, \$16,514 62.)

ERRATUM.—The acknowledgment in the Dec. No. as from Pawtucket, Rhode Island, should have read as follows: From Miss Mary Ann Winsor, Columbia, Tenn; and Mrs. Eliza Anthony Marrit, E. Cambridge, Mass., for education of child in Africa, to be named after the present Bishop of Tennessee.